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About Freedom

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The purpose of article to justify the abstractness of the concept of "freedom", and to show that the real practical importance have the concept "freedom of action", which is a necessary condition to committing of free action. And a sufficient condition is connected with a practical manifestation of the states of the will of human by means of motivation and/or goal-setting. Also the levels and sublevels of human's freedoms are denoted. In doing so to denote and representation concepts related to freedom are used some mathematical concepts.

Keywords: The Freedom of Action; The Freedom of Will; The Freedom of Choice;
Free Action; Categories of Freedom.

Introduction

Abstract concepts hamper the correct formation of scientific thought, especially if they are used to solve the problems of existence and evolution of the society, since though we can imagine abstraction in our thoughts, but it cannot be implemented into practice. That is why any social theory based on the abstract concept of "freedom", in particular, the theory of liberalism, cannot be correct, and the attempts of its implementation can only lead to a social degradation that we and observe. With the aim of the imaginative representation of the gist of concept "abstraction", for comparison, will consider the abstractness of some mathematical concepts.

Can we draw a straight line through two points of the plane? It would seem that the answer is obvious. But not all so simple, let's sort it out. The concepts "point", "straight " and "plane" are by the mathematical abstractions, that is, if we proceed only from the gedanken representations, then the answer on the posed question be positive, but if we approach to the posed question practically, then at us would arise serious difficulties. Let be two points there are actually. In that case, perhaps, their can be connected by means of a thin thread? But in terms of the atomic theory, every thread is too "thick", and cannot act as a "straight". The most thin matter, which there is at the disposal of human, it is light, that is, the photon flux. Although the concept "continuity" is abstraction, and a photon is not really a point particle, and has a certain structure, but let us assume that there is a photonic cannon, which is capable to outshoot a continuous row of single photons. The output of this photonic cannon we will compatible with the first predetermined point, and then we will took aim on the second predetermined point. Thus, let's will connect these two points by means of a continuous row of single photons. Can we in this case positively reply to the above question? No, of course no, because the photon is particle and wave at the same time, that is, these two predetermined points will be linked not by the straight line, but by some curve. Thus, our abstract representation is unrealizable practically.

Likewise with abstract socially significant concepts occur, to which refers the concept "freedom". Let's try to deal with this important issue. At the beginning we briefly look at general concepts and definitions, further the levels and sublevels of freedom will be defined, and the brief conclusions will be made at the end of article.

1. A Necessary Condition for Committing of Free Action

The concepts "action", "freedom" and "the will" are closely interconnected with each other. Under the word "action" we will understood individually meaningful or socially meaningful action, and we will not touch questions of the physiology of movement. Freedom there is the possibility of committing of an action, that is, it is a potential characteristic as applied to action, and the will there is the ability of committing of an action. These three important concepts are so interconnected, that they can be determined only by means each other.

Definition 1 (action): Action there is the practical realization of the **will** of the subject of action.

Definition 2 (freedom): Freedom there is the presence of real *possibility* for committing of **an action** by the subject of action.

Definition 3 (the will): The will there is the *ability* toward committing of an action by the subject of action.

As seen from the above definitions, the concept "freedom" of itself has no independent significance, because freedom without manifestation of the will leading to action has no practical significance, that is, it is an abstraction. Therefore, we can only speak about aggregate concepts, such as "the freedom of action", "the freedom of will", and, since the action cannot be considered free, if at it has no alternative, "the freedom of choice".

Definition 4 (the freedom of will): The freedom of will there is the conjugation, or differently, the unity of possibility and ability of the subject of action toward committing of an action.

Definition 5 (the freedom of choice): The freedom of choice there is the availability of a really existing alternative to this action.

Definition 6 (the freedom of action): The freedom of action there is the conjugation of the freedom of will and the freedom of choice, or differently, their unity as applied to an alleged action.

Thus, namely the concept "the freedom of action" is more important for the recognition of an alleged action as free, and the concepts "the freedom of will" and "the freedom of choice" has an intermediate, dependent significance.

The concept "the freedom of action" contains in itself four conjugate concepts: 1. The subject of action; 2. Freedom (possibility); 3. The will (ability); 4. Choice. For presentation, this important concept can be represented geometrically. Let me remind that the triangular pyramid, in which all four facets are equilateral triangles, is called a tetrahedron. If these four conjugate concepts to perceive as the vertices of tetrahedron, in doing so previously introducing following reductions: the subject of action (SA), freedom (F), the will (W), choice (C); then we get **the Tetrahedron of the Freedom of Action**, which is represented in Fig. 1.

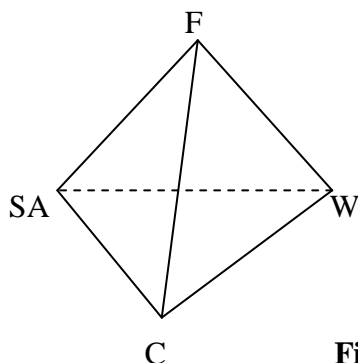


Fig. 1. The Tetrahedron of the Freedom of Action.

Since the tetrahedron of itself is one and indivisible, then the resulting model demonstrably shows that under the concept of "the freedom of action" always necessary to imply the unity of four concepts: the subject of action, freedom, the will and choice. It should be noted that the availability of the freedom of action there is only the necessary condition for committing of a free action. Necessary still the availability of a sufficient condition.

2. A Sufficient Condition for Committing of Free Action

To discern a sufficient condition for committing of free action, it is necessary sort it out with the concept "the will". Because of the boundedness of the format of article, we will not talk about it in detail, but only briefly. The will there is the ability to **active** or **passive** action, aimed outward with a view to commit any action or aimed inwards with a view to refraining from committing certain action, which can wear **voluntary** or **forced** character. The will is a two-level concept, and it is necessary to distinguish **the will of mind** and **the will of reason**. The essence of these two levels of the will we will disclose proceeding of a new look at the fundamentals of General Psychology (more detail see [1]), according to which all structures of a human (physical, psychical, informational and unifying levels), the characteristics of which and there are the concepts of General Psychology, consist of four main phase states with the relevant mechanisms of phase transitions, like the matter.

The will of mind is a **decision-making** mechanism at the level of consciousness with the purpose to meet the sensual **needs** of a human. *The basic phase states* are **need, inclination, desire, passion** (transitional form is **an intention**). *The structural unit of phase states* is **the aspiration of mind**. *The basis of structural unit* is **consciousness**. *The characteristic of mobility of the structural unit* is **the awareness of need**. *The mechanism of phase transitions* is the change of the awareness of need by means of **concentration** or **dispersal** the attention of mind. *The source of change of the awareness of need* is **motivation**. *The essence of motivation* is **the decision-making** in the process of constructing logically interrelated **arguments**. Depending on the **liberty** of decision-making we have the following **Spectrum of Decision-making**: 1. Negative voluntary; 2. Negative voluntary, but after overcoming doubts; 3. The decision-making does not depend on the free will of an individual (negatively forced, negatively forcible, a negative decision after the voluntary transfer of one's will, positive forcible, positive forced, a positive decision after the voluntary transfer of one's will, the lack of a decision after the voluntary transfer of one's will); 4. Uncertainty; 5. Positive voluntary, but after overcoming doubts; 6. Positive voluntary.

Since the need of human is a totality of the aspirations of his mind, then at the concentration of the attention of mind upon one or another need, the search of justified decisions to meet the given need begins, at which the aspirations of mind under the influence of motivated arguments escalates, that is, *the awareness of need* of this need increases, that encourages a human to commit certain actions, and thus the transition of the **need** of human via the **inclination** and the **desire** to the **passion** occurs.

The will of reason is a mechanism of **orientation** in the aspirations and hopes of human when implementing his spiritual **installations**. *The basic phase states* are **installation, opinion, belief, faith** (transitional form is **a worldview**). *The structural unit of phase states* is the **argument** in respect of the issues: "Do I act correctly?" and "What is my purpose?". *The basis of structural unit* is **thought**. *The characteristic of mobility of the structural unit* is **the assessment of correctness**, briefly – **assessment**. *The mechanism of phase transitions* is the change of the assessment by means of **concentration** or **dispersal** the attention of reason. *The source of change of the assessment* is **goal-setting**. *The essence of goal-setting* is dual: 1. The aspiration of spiritual gaze of a human; 2. The **trust**. Depending on the **directivity** of the gaze of human, bearing in mind his spiritual aspirations, we have the following **Spectrum of Aspirations**: 1. Pecuniary; 2. Soulful; 3. Social (individual, family, genus, nation, country, Earth, the Universe); 4. Cognitive; 5. Spiritual and moral; 6. Absolute. Depending on the **landmark**, at which the spiritual gaze of human in the evaluation of the correctness of his thoughts, aspirations and actions is aimed, we have the following **Spectrum of Trust**: 1. On a case; 2. On the personal experience; 3. On an individual consciousness (scheme, plan, theoretical calculation, project, model, awareness, comprehension); 4. On the help; 5. On prediction. 6. On God.

Since the spiritual installation of human there is the aggregate of the arguments of his reason, then at the concentration of the attention of reason on one or another spiritual installation the search of mindsightive orientation for the implementation of this installation begins, at which the arguments of reason under the influence of purposeful spiritual aspirations (gazes) are being strengthened, that is, the assessment of the correctness of this installation is increased, that gives a person more confidence in the commission of certain actions, and in result, the transition of the **installation** of human through his **opinion** and **belief** to **faith** occurs.

So here, the will, as a part of the freedom of action, can have two manifestations. If it comes about the will of mind, then we have five possible states: need (N), inclination (I), desire (D), passion (P), as well as their structural unit – aspiration (A). For this case, motivation (M) is intermediate link toward committing of a free action. If it comes about the will of reason, then we also have five possible states: installation (In), opinion (O), belief (B), faith (F) and their structural unit – argument (Ar). For this case, goal-setting (GS) is intermediate link toward committing of a free action. What has been said, we will represent graphically, for what we will compose the following two ligaments in according by specified reductions: 1. $N \leftrightarrow I \leftrightarrow D \leftrightarrow P \leftrightarrow A$; 2. $In \leftrightarrow O \leftrightarrow B \leftrightarrow F \leftrightarrow Ar$. The first ligament is linked with the states of the will of mind, and the second with the states of the will of reason. If these ligaments to close on themselves, then we get a regular pentagons; further, if in the center of these pentagons to place the corresponding reductions of motivation and goal-setting, then we obtain a graphical representation of sufficient condition for committing of a free action in the form of two figures, which we will call by **the Wheel of the Will of Mind** and **the Wheel of the Will of Reason** respectively, which are depicted in Fig. 2.

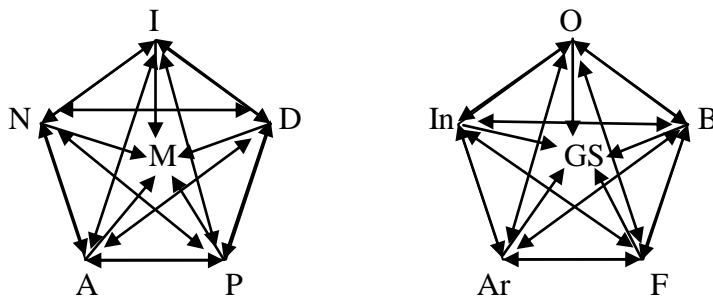


Fig. 2. The Graphical Representation of the Sufficient Condition for Committing of a Free Action:
a) The Wheel of the Will of Mind; b) The Wheel of the Will of Reason.

Proceeding from Fig. 2, one can see three possible conditions for the transition to a free action: 1. Motivation; 2. Goal-setting; 3. Motivation and goal-setting simultaneously. In order that imagine possible ways of free action, we will do following: the centers of both regular pentagons, shown in Fig. 2, we will mentally pull so that the centers of pentagons together with any two neighboring vertices will form the right

triangles. As a result, we get two regular pentagonal pyramids. Next, we will dispose both pyramids against each other by bases and will deploy them so, that any vertex of the base of one pyramid together with two nearest to it vertexes of other pyramid also will form the right triangles. In this way we obtain a polyhedron, called an icosahedron. If in the center of the obtained icosahedron to place the word "action" (Ac), then we obtain the graphic image of all paths leading to a free action. The obtained figure, represented in Fig. 3, we will name **the Icosahedron of Free Action**.

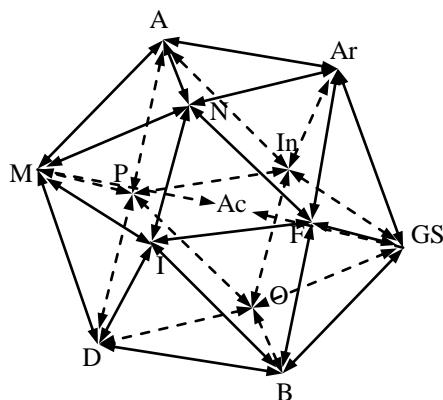


Fig. 3. The Icosahedron of Free Action.

Proceeding from the Icosahedron of Free Action, using elementary combinatorial considerations, we can determine the amount of the **main** kinds of free action. Since we have twelve elements which may be combined in different ways, and three outputs on action, then we obtain: $N = 3 \sum_{n=1}^{12} C_{12}^n = 3 \times 4095 = 12285$.

So, we can say that the sufficient condition for committing of a free action is the one of 12285 ways of the Icosahedron of Free Action. The necessary and sufficient conditions for committing of a free action we will formulate through Approval 1, but formerly should emphasize that the concepts "the freedom of action" and "free action", is inherently, are different, because the first concept there is the necessary condition for the second, and the second there is realization of the first with taking into account of concrete character of the manifested will by the subject of free action.

Approval 1 (free action): Action, perfect by the subject of action endowed with the freedom of action, can be considered free, if the will, which manifested through motivation and/or goal-setting, wears voluntary nature.

Since every subject of action is a member of society, its freedom of action can not in some way limit the freedom of action of other members of society. From here the need of ensuring the freedom of action for all members of society at all levels of freedom arises. And this is possible only when the society members to be voluntarily limiting themselves by frameworks either of ethics adopted in society, or Testament, since their norms do not conflict with each other.

3. The Levels of Freedom

From the above mentioned new look at the fundamentals of General Psychology it follows that a human it is a unity of as minimum three basic levels from which he consist, each of which consists of three sublevels, and all these nine sublevels are united with the help of three sublevels of the unifying level. Total we have the following twelve sublevels: sublevels of physical level – matter, adaptation, physiokinetics; sublevels of psychical level – reprimagination, the mind, the will of mind; sublevels of informational level – imagination, the reason, the will of reason; sublevels of unifying level – neural memory, overall structure, soul (more detail about the levels of human see source [1] or [2]). Human freedoms must be ensured at all three basic levels. In addition, human live among of people, being the part of society, and therefore, it is necessary to ensure its social freedoms. Since for ensure of the process of life activity a human produces and creates material and non-material assets, then it necessary to ensure his economic freedoms. So, we have following five levels of freedom: 1. Physical; 2. Psychical; 3. Informational; 4. Social; 5. Economic.

All five levels of freedom are subdivided into sublevels. To determine of sublevels of the first three levels we make use the circumstance that a human consists of twelve sublevels, which in natural manner predetermine the possible sublevels of freedom. We will combine the sublevels of human into the following three groups of four in each: 1. *Physical*: matter, adaptation, physiokinetics, neural memory; 2. *Psychical*: reprimagination, the mind, the will of mind, soul; 3. *Informational*: imagination, the reason, the will of reason, overall structure.

Under the word "matter" in respect of a human is implied namely biological matter, or differently, the physical body of human, which is alive, and the life of human is that value, which points to the first sublevel of the physical level of freedom under the title **the freedom of life**. Adaptation of human to the surrounding world basically related with the availability to him of a dwelling, so the second sublevel of freedom is called **the freedom of dwelling**. Physiokinetics characterizes the internal and external processes of the movement of human, and thereby indicates on the third sublevel of freedom under the title **the freedom of locomotion**. The most important word for the neural memory there is the word "preservation", which as applied to the issue at hand is transformed into the word "self-preservation", bearing in mind the presence of the possibility of preserving their identity, in including related with the national mentality, cultural traditions, language, etc. Then, with that said, the fourth sublevel of the physical level of freedom can be called **the freedom of self-preservation**.

Reprimagination there is a mechanism of the extraction of information from the neural memory, and therefore points on the first sublevel of the psychical level of freedom, which we will call **the freedom of memory**, bearing in mind that each human should have opportunity to speak, to study and transmit information about the history of their country, nation, family, about relatives and loved ones who departed from life. The mind is associated with the formation and ordering of different knowledge, therefore predetermines the second sublevel of freedom under the title **the freedom of knowledge**, that is, everyone should be able to receive, to create and distribute knowledge. The will of mind, in essence, there is a manifestation of the conscious "I" of human, which is always to strive for something, therefore points on the third sublevel of freedom, which we will call **the freedom of aspirations**, since every person should have opportunity to realize their aspirations. The soul is related with emotions, experiences and feelings, therefore points on the fourth sublevel of the psychical level of freedom, which we will call the **freedom of experiences**.

Imagination, which is associated with the creative possibilities of human, points on the first sublevel of the information level of freedom under the title **the freedom of creativity**, because a human should have possibility to create. The reason there is a mechanism that gives to human possibility to mentally operate with various objects of reality, and display them into the physical reality through images using the signs, that is, it is associated with the possibility of receiving, processing and transmission of information, therefore the second sublevel of freedom is called **the freedom of information**. The will of reason is connected with the formation of the argumentative spiritual landmarks of human, one of the most important manifestations of which is the faith, that points to the third sublevel of freedom under the title **the freedom of faith**, bearing in mind not only religion, but also the faith of human in goodness, justice, correctness of certain scientific theories, etc. The overall structure is a mechanism, which conducive to increase the individual's self-awareness by means of development initially given to him in the form of makings personal qualities and abilities, what allows him to realize various I-states, and thus to prove themselves, therefore the fourth sublevel of the information level of freedom is called **the freedom of self-expression**.

For determining of sublevels of the social level of freedom we will take into account the fact that the society may consist of the following constituent parts: 1. An individual as a unit of society, that is, an individual as a personality; 2. The group of individuals who have voluntarily joined together on a certain basis; 3. Social and numerically significant group (union, party, unification, class); 4. Society as a single whole. Everyone should have opportunity to participate in the public life of society, regardless of his beliefs, social and other status, race, nationality, gender, congenital and acquired forms of disabilities, etc. Based on this, the first sublevel of the social level of freedom we will call **the freedom of personality**. Any group of individuals should be able to participate in the public life of society, if the principles lying at the basis of the creation of group do not contradict the norms of ethics and Testament. The second sublevel of freedom we will call **the freedom of group**. The same way any union, party, unification, class, formed for the sake of purposes that does not contradicting the norms of ethics and Testament, should have opportunity to participate in the public life of society. The third sublevel of freedom we will call **the freedom of unification**. Society as a whole should have possibility of protection from these or other illegal actions of individuals, groups and unifications. The fourth sublevel of the social level of freedom we will call **the freedom of society**.

In order that it was possible to discern the sublevels of the economic level of freedom, we will define the concept of economy, but not from the point of the view of it as such, but from the point of the view of its social importance: *production of resources and their responsible distribution*. That is, we have the four important words: 1. Production; 2. Resources; 3. Distribution; 4. Responsibility. If we will have look on the being solved task through these words, then we can see a solution. The first sublevel of the economic level of freedom can be called **the freedom of activity**, since everyone should be able to independently determine the form and way of participation in the process of creation those or other resources necessary to the society as a whole and for themselves personally. The second sublevel of freedom we will call **the freedom of ownership**,

since a human should be able to own by the resource which he got in a lawful manner. For the distribution of created assets is needed the process of exchange, so the third sublevel of freedom we will call **the freedom of exchange**, bearing in mind that the manufacturer or the creator of resource must be able to freely dispose by the results of own activities. In society always there are categories such as children, the elderly, pregnant women, people with disabilities, to which should be treated with the special responsibility and care. The fourth sublevel of the economic level of freedom we will call **the freedom of responsibility**. It should be noted that all twenty aforesaid categories of freedom are groups, for example, the category "the freedom of responsibility" may include the freedom of childhood, the freedom of motherhood, the freedom of decent old age, the freedom of minimum welfare, etc. The categories of freedom are reflected by means of Table 1.

All sublevels of freedom have independent significance, but inwardly they are interrelated and constitute certain unity.

For the imaginative representation of this unity we will use the abstract mathematical concept – "dodecahedron". Let me remind the reader that a dodecahedron is a convex polyhedron having twenty vertices and twelve facets, which are regular pentagons. We will dispose dodecahedron so that plane of one of its facets, which we will call – the bottom, coincides with the plane of horizon. Then it will be found one facet, let's call it – the top, plane of which is parallel to the plane of horizon. The each vertex of the top facet of dodecahedron can be joined the shortest way with the corresponding vertex of the bottom facet with help of the three ribs. The first rib is determined uniquely, and the second rib has two possible locations, to the left of first rib and the right. We choose the rib, which is located to the right. Then the third rib is determined uniquely. These three ribs define spatial broken line, which contains the four vertices of dodecahedron. One can to constitute the five such broken lines, each of which contains four vertices of dodecahedron, and together – all twenty. With the each of these broken lines we will associate one of the levels of freedom, and the vertices of the broken line we will perceive as the sublevels of this level of freedom. Next, we will number the vertices of broken line, beginning from the top facet, by two numbers, the first of which is the number of the level of freedom, and the second is the number of sublevel in accordance with the Table 1. The obtained dodecahedron, which represented in Fig. 4, we will call **the Dodecahedron of Freedom**. With help of the Dodecahedron of Freedom is possible figuratively imagine the unity of all five levels and twenty sublevels of freedom.

Table 1. The Categories of Freedom

№The levels of freedom		The sublevels of freedom	
1	Physical (pecuniary)	1.	The freedom of life
		2.	The freedom of dwelling
		3.	The freedom of locomotion
		4.	The freedom of self-preservation
2	Psychical (soulful)	1.	The freedom of memory
		2.	The freedom of knowledge
		3.	The freedom of aspirations
		4.	The freedom of experiences
3	Informational (spiritual)	1.	The freedom of creativity
		2.	The freedom of information
		3.	The freedom of faith
		4.	The freedom of self-expression
4	Social (civilian)	1.	The freedom of personality
		2.	The freedom of group
		3.	The freedom of unification
		4.	The freedom of society
5	Economic	1.	The freedom of activity
		2.	The freedom of ownership
		3.	The freedom of exchange
		4.	The freedom of responsibility

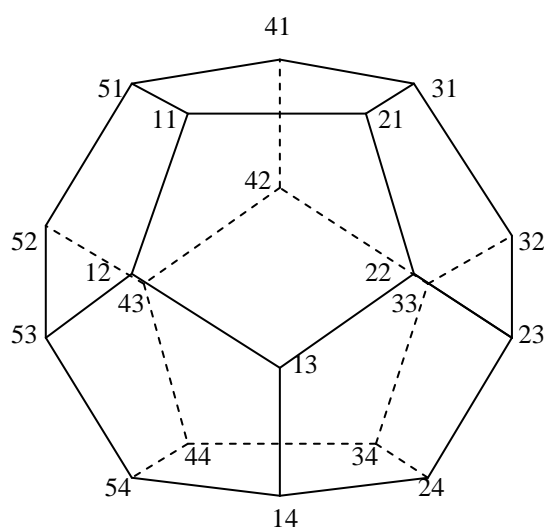


Fig. 4. The Dodecahedron of Freedom.

4. Brief Conclusions

1. The concept of "freedom" itself is abstractly and inessential: for practice more important is the concept "the freedom of action" as the necessary condition for committing of a free action, and the sufficient condition for committing of a free action is the voluntary nature of the manifested will of human through of motivation and/or goal-setting.
2. Attempts to applying of the concept "freedom" on practice through of different social theories based on this abstract concept, in particular, of the theory of liberalism, can only lead to spiritual degradation, both of a single individuals and the society as a whole.
3. For the proper understanding of issues related to the concept of "freedom", it is necessary to bear in mind that this important concept is inextricably linked with the concept "the will", which is the complex two-level concept. In doing so it is necessary to distinguish the will of mind, which is associated with the implementation of the sensual needs of human, and the will of reason, which is associated with the implementation of human's spiritual settings.
4. A new look at the fundamentals of General Psychology, representing the person as a unity of twelve of its constituent sublevels, allows us to determine the sublevels of the freedom of human on the physical, psychical and informational levels.
5. Twenty sublevels of freedom on the possible five levels – physical, psychical, informational, social and economic, are closely interrelated and constitute a unity that can be represented geometrically through of the Dodecahedron of Freedom.

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